

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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A. S. BURLISON, Postmaster-general.

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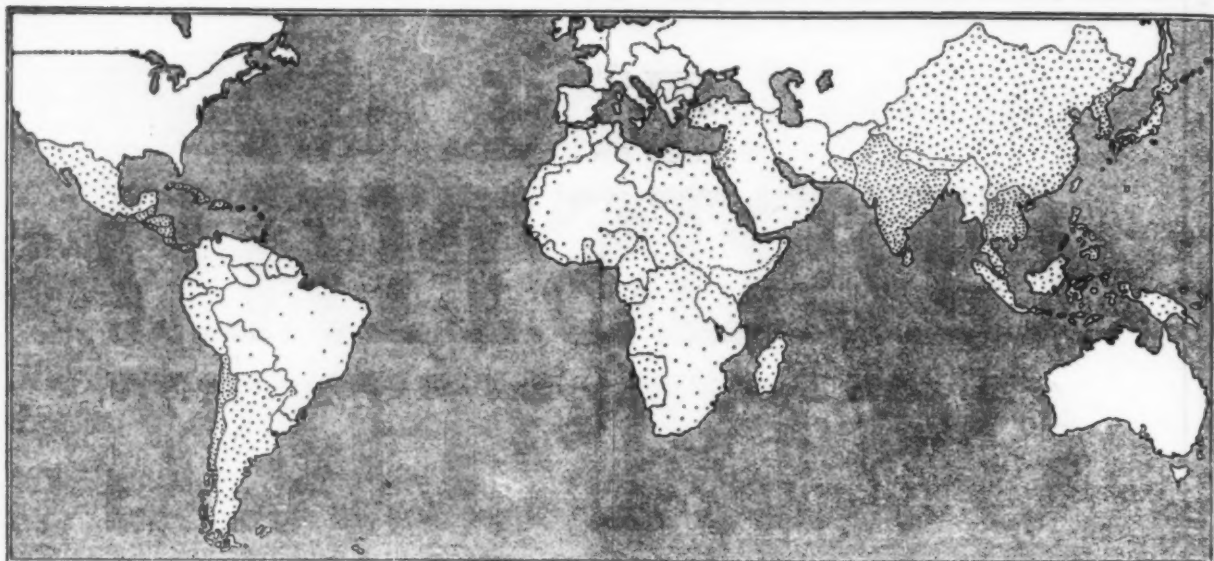
Number 6

German Scholarship and the War

The Soldier and Religion

12 1918

CHICAGO



Courtesy of World Outlook.
There are over 1,460 dots on the map, and every dot represents a mission hospital. Half are Protestant and half Roman Catholic. The Protestant hospitals treat 3,000,000 patients a year and performed 27,787 major operations in 1916.

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As in the days of His flesh, so now, the world cries to Christ for healing as well as for salvation.

Before Jesus came there were no hospitals. There are none now except where His followers have gone with His message and proof of love. As civilization advances, the hospitals are naturally taken over by the governments. But even in America, there is an unquestionable place for the Christian Hospital, which Protestants have been slow to recognize.

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\$600 per year is the single medical missionary's salary.

\$500 will build and equip a medical dispensary in a missionary out-station.

Why can't you do this?

MEN AND MILLIONS MOVEMENT, 222 WEST FOURTH ST. CINCINNATI, O.

The CHRISTIAN CENTURY

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Number 6

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclasiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

German Scholarship and the War

A GOOD deal of loose and foolish talk is uttered in these days regarding biblical studies which have derived important aid from German sources. It is a familiar fact that the first steps in the investigation of texts and documentary sources of biblical literature were taken a century ago by German scholars, whose influence has been significant in directing the attention of workers in other lands, notably England, Scotland, France and the United States, to similar investigations. The results of this movement have been of the highest value in reshaping the sciences of biblical criticism and historical research. Today, because of the disclosures which the war has made possible regarding many phases of German theory and practice, a certain type of superficial thinking has seized the opportunity to classify all products of German scholarship as unsound and mischievous.

A little clear thinking is needed on this point. The war is enabling us to revalue many of the things which Germany has been doing for the past hundred years, and to discriminate between their values and their defects. That which has emerged into clearer view than ever before is the marvelous precision and patience with which the German mind devotes itself to the study of technical details. Within almost any limited field of inquiry in which German scholars have worked, they have placed the world of scientific and literary inquiry under very great obligations to them. There is not a chemical laboratory in the world that does not rely on the methods and results of German experts in that department. The chief effort is to secure the German formulae, which have often been guarded with the greatest care.

In the technical processes of industry the same fact is witnessed. There are no workers in factories more

skilled and competent than the Germans. Their patience and close application to minute problems of mechanical construction and adjustment have given them an assured place in the world of production. And the same thing is true in whatever other lines of activity are deemed worthy of pursuit. The most notable results in the field of archaeological investigation have been won by Germans. In Greece, in Palestine, in Asia Minor and in Assyria and Babylonia they have unearthed materials which have given the world a new knowledge of the remote past. And although they have not been the only workers in these regions, they have easily held their own, and in many instances far outstripped the excavators from other lands.

* * *

In literary inquiry they have been not less successful. That patient scholarship which is willing to devote itself to small areas with the single purpose of adding something to the store of tested fact is peculiarly the gift of the German mind to science. It is for this reason that the activities of German specialists in almost every domain of investigation have proved worthful and trustworthy. The world of scholarship is in no mood to throw away any portion of this incalculable store merely because it believes the Germans are wrong, and fatally wrong, in their theories of world politics.

The strength of the German method is its precision and thoroughness in dealing with details. Its weakness is its inability to generalize from the facts obtained. Upon its ascertained results, laboriously accumulated in the laboratory, the excavation pit, the factory and the study, the world has learned to depend, and will not be minded to throw them away. But its theories, in philosophy, in history, in literature, in

theology and in politics have always been its weakest point, when subjected to the same testing process by the specialists of other lands.

Of this fact nothing is a more luminous illustration than the elaborate German theory of espionage. Probably no people has ever projected such an all-embracing system of secret service as that of which the nations are today learning the details. Germany filled the remotest corners of the earth with her spies. They occupied all stations in life, from the German ambassador at Washington to the grocer on the corner and the maid in the kitchen. There is no question regarding the efficiency of this system. Every fact worth knowing was reported to the central military bureau in Berlin. By processes the intricacy and ingenuity of which are nothing less than astounding this information went regularly to its appointed goal.

The German high command knew the last item of military and economic resource in all the lands that might become involved in the great struggle upon which Berlin had determined. The men available for military service, the amount of munitions on hand or possible of production, the carrying capacity of every ship on all the seven seas, were facts elaborately gathered and scientifically tabulated for instant reference. But the utterly astonishing thing that emerges from this far-reaching and expensive plan of spying was the total inability of the German staff to make any constructive use of it. The facts were all at hand; the conclusions drawn from them were entirely wrong.

* * *

Germany knew to a pound and a man the military resources of Ireland. What she failed to learn was the very much more important fact that Ireland would not join in the war against England, as Berlin had confidently expected she would. Germany knew all about the internal unrest in India, and had ascertained the ultimate fact regarding the native regiments that would revolt against Great Britain all the way from Peshawar to Cape Camorin. The only thing the Prussian military group had failed to learn about India was that when the test came, the rajahs and maharajahs, instead of joining with them, would demand the privilege of fighting under the Union Jack, and would pour their millions of roupes into the war chest of England.

Germany had gathered ample assurance from her secret service all over the world that Great Britain would not fight, that Japan and the United States were on the point of war, that Italy would keep her place in the drei-bund and fight by her side, that Egypt could be taken at a stroke, and that the submarines would make impossible the participation of the United States in the war, and would accomplish the strangling of Great Britain. All the facts on which these expectations were founded were perfectly trustworthy facts, dug up with infinite patience and at incredible cost. The only difficulty with the process was that the conclusions drawn were pathetically wrong. There is something tragically weak about the psychology of a people that contrives

to get itself disliked by three quarters of the world. The lengthening list of the nations at war with the central powers ought to prove at last even to Prussian minds that their judgment of world sentiment is unbelievably fallible.

* * *

The verdict of history will be that the German mind, tireless in its search for facts, in all realms from chemistry to biblical literature, has been amazing in its devotion and exhaustive in its achievements. It has placed all the world under obligation by its accumulation of tested and trustworthy data. But the very precision with which it masters the details incapacitates it to deal with broader generalizations. We shall still, and always, share the comradeship of the invaluable German spirit of research in the ascertaining of truth. But we shall be more than ever careful lest the conclusions reached are vitiated by the fatal Teutonic inability to comprehend more than a limited area of truth in its vision.

The biblical student need not fear that the fruits of scholarship in the field of textual or literary criticism of the Holy Scripture, in the production of which Germany with other nations has had her share, are likely to be cast away. Tested, as they have always been and will continue to be, by the scholarship of the world, and approved as they are increasingly by the most acute and searching scrutiny of biblical specialists everywhere, they are taking their place among the results of the scientific method in all realms. They will be recognized and utilized long after the German doctrines of world politics and militaristic power have been cast back into the abyss of despotism from which they came, and from which the smoke of tyranny and torment has gone up through the ages.

THE DECLINE OF THE COUNTRY CHURCH

THAT conditions in the rural districts are not improving religiously or socially is the deliberate judgment of the most skilled observers of rural life. The moving away of the more thrifty element to the town and the giving over of the farms to the tenant farmer have brought about the decline of the rural church, and in spite of what might seem the greater efficiency of the rural school, there is a steady deterioration in many country communities.

Ohio is probably not very different from any other of the middle west states, and it happens that this state has been given most careful and adequate consideration by expert investigators. Gifford Pinchot is chairman of a commission on the church and rural life of which Rev. Charles O. Gill is the secretary. This commission made a report at a recent church congress in Cincinnati of rural conditions in Ohio. Dr. Gill said:

"The number of foreign born inhabitants in these backward counties is the lowest in the state per unit of population.

Moral and social conditions are worst, then, where the old American stock is purest.

"These statistical data, however, fail to give an adequate idea of the urgency of the need for remedies which it is within the power of the church to supply.

"Gross superstition exercises complete control over large numbers of the people. Venereal diseases infect half of the population in some counties, and are increasing rapidly. In some communities practically every family is infected with inherited or infectious diseases. Incestuous relations are frequent and inbreeding is the rule.

"Politics is corrupt. The sale of votes is a regular source of income for males of voting age. Schools are managed badly and poorly attended.

"In this territory there are many churches, but they are small and weak. While they fight with one another the half-heathen cult of the Holy Rollers is growing by leaps and bounds. This cult promotes immorality. It tends to break up families and destroy the peace and harmony of every community where it gains a foothold. Yet hundreds of children in these regions have no institutional religious opportunities except such as are offered by the Holy Rollers and an occasional itinerant evangelist, who perhaps is scarcely better."

There is no other remedy for the low condition of religious life in the country than a courageous fighting of sectarianism. We must have community churches rather than sectarian churches. No sectarian issue over doctrines or ordinances should seem of sufficient moment to be a reason for perpetuating the evil conditions that now prevail in the country. A rural church with a social view of religion is what is needed.

DISCIPLE CHAPLAINS ARE MAKING GOOD

THE new Disciple chaplains in various parts of the country are making good. Chaplain Nance at Camp Funston, Chaplain McQuary at Rockford, and all the others are proving the wisdom of calling men into this work who know our American life.

The Disciples of Christ are the one great evangelical body born on the American continent. This gives to their message an intimacy with the idealism of the country which is most serviceable in a great national emergency.

The typical chaplain is tempted to various kinds of errors. He is sometimes so much concerned with currying favor with officers in order to secure a promotion in rank that he forgets to serve the men he has been called to serve. There have been chaplains to whom the men would not listen except when marched out on church parade under orders.

There is sometimes found a certain type of evangelical who prays long prayers and who lectures the men fulsomely about "the scarlet woman," as if this were the only spiritual danger threatening the soldier. "Does he think we are all beasts?" asked one soldier after the chaplain had finished. The evangelical habit of exhortation on a few sins, with no thorough-going understanding of life, has been the error of this sort of chaplain.

The great chaplain is the man who loves souls, both of officers and men. He loves them enough to take pains to understand them. He goes to the great

laboratory of life and by fellowship in the barracks discovers what the men need and what they are willing to receive.

The work of our Disciple chaplains should be better known. They are too busy to interpret their own work and some one must interpret it for them. Here is an opportunity for some Disciple soldier who is handy with the pen.

THE PROBLEM OF THE DOWNTOWN CHURCH

THE East, with its rapidly changing constituency, was compelled to face, earlier than the West, the problem of the downtown church. Plymouth church, Brooklyn, is a downtown church. It was adjacent to a very aristocratic district in the days of Henry Ward Beecher. It is now surrounded by the immigrant element of the city, especially the Italians. It is reported that Dr. Newell Dwight Hillis has said of his parish, "I will take the people the Lord gives me." The church continues to minister to the community, though the brilliancy of the pulpit ministration brings in many people from the more desirable residential sections of the city.

Shawmut Congregational church, Boston, was once one of the strongest churches in the city. In recent years it fell upon evil days and for a time there was serious thought of closing the church and selling the property. Under a recent ministry with a modern program the church is building up again. The joint Congregational forces of Boston have pledged \$5,000 per year for three years, provided the church raises a similar sum. This insures a sum with which to put on a community program that in some way meets the needs.

In other cities, the members are realizing the need of providing endowment for churches and the needs of the work are being provided for in the wills of the leaders.

It is obvious that the greatest trouble with the downtown church is an economic one; if that problem is solved, there is then no reason for losing hope in the future of most of these institutions.

WATCH THE PICTURE SHOWS

THE indiscriminate way in which parents turn their children over to the moving picture show reveals a kind of carelessness that is disappointing. Two judges recently in investigating the influences which led boys to commit burglaries found that the idea originated in the moving picture theater. The boys had seen the burglar "get away with it," as they said. The picture did not represent the burglar getting caught as usually happens in real life. In this regard there is the same objection to the filming of crime that we found in the old yellowback novel. This sort of film creates a morbid interest in lawlessness and at the same time conveys an impression that it is safer than it really is.

The censorship of the picture shows in the cities has led to a certain kind of discrimination which bars children out of many shows. This practice may be good for the children but it is bad for adults, as it is a covert way of advertising something which just barely passed the board of censorship and which in many cases should never be shown to anybody.

In the smaller cities the censorship of picture shows tends to be looser than in the large cities. There is more than one instance of a film getting by in a county seat town when it had been under the ban in some metropolitan center. This is not because people in small towns have lower ideals than those in the city. But they lack the machinery to control the shows of their city.

A father who is not a church man was complaining the other day. He likes to go to the movies with his young son. They watch wild west pictures with a great deal of interest, but the father always wants to go home when a highly affected love scene with a mushy "spoony" episode is presented. The mind of his boy need not avoid the subject of courtship but this subject should be interpreted to him with the dignity that characterizes the courtship of people who have attained some degree of culture.

To effect changes, religious people have only to complain at the box office when they do not like the pictures. If this does not work, they should not hesitate to blacklist the place among their friends.

THE NEW CHAPLAIN

RECENTLY very much higher standards have come to prevail with regard to the chaplains of army and navy. The "jackies" on board a vessel of the U. S. Navy a few years ago had a chaplain who was the best poker player on board. When the vessel touched port in the South Pacific, the bishop of that section of the world came on board and both men were carried off in a state of helpless intoxication. This was the old chaplain at his worst.

The new chaplain is a better man because first of

all he is chosen differently. All candidates for the office of chaplain must be recommended by the highest authorities in their several denominations and then come before Captain Frazier at Washington for a final examination in the matter of their special fitness for this exacting kind of service. The work of the Y. M. C. A. has also been of great value in introducing new methods of religious work in the army and navy. The new chaplains are going out with equipment and religious enthusiasm such as actuates the missionary. They are not the failures in the regular ministry who have developed a "pull" as was so often the case in the old days.

It is just because everything has been done to make the office of chaplain one of the most dignified in the army that the people should insist upon Congress passing the bill now before the House providing one chaplain for every twelve hundred men. These men are being assigned to the various denominations equitably, even the Christian Scientists being given one appointment recently. With every abuse of the past removed, it should be clear that enough chaplains should be appointed to reach all of the enlisted men with religious service.

One chaplain wished to be called "Captain of Morale." A chaplain is more than that if he understands his task, but he is that, and his services in building up right attitudes in the soldiers justifies his presence in the army even to the man interested only in the arts of war. The rest of us are interested in the kind of men who will come back from the war and we are asking for more chaplains.

GETTING ADJUSTED

MANY unhappy people there are in the world who have never gotten adjusted to the scheme of things. They do not like their daily work. They are out of sorts with people in their own homes. The church folks are sure to irritate them some way. These wretched souls find life always a burden and never a delight.

The Faith of a Soldier

A Canadian soldier on the Somme battlefield in France expresses his perfect faith in God's guidance and loving care in the following poem:

ALTHOUGH I do not know God's wondrous ways,
Yet I believe from our life's puzzling maze
I shall be brought.
He knows.

I do not ask to see the journey's end,
For He walks at my side just like a friend,
So all is well.
He sees.

I would not be my own guide if I might,
But rather trust to His unerring sight
To lead me on.
He guides.

I could not guard myself, for that were vain,
Yet this I know: He faithful will remain,
And keep me safe.
He guards.

I would not live when done my task is here,
For I can heed His summons without fear;
He died for me.
He lives.

So when from scenes of earth He beckons hence
To fairer realms, 'twill be sweet recompense
For evermore
With Him.

In these unadjusted ones is a certain sensitiveness that arises from self-consciousness. They have been too long in the habit of thinking of their own personal problems and have had too little to do in bearing the burdens of others.

Many of these unfortunate people are wrong on the physical habits of their existence. Their self-consciousness has led them to emphasize their ills. They have grown into hypochondriacs who need only to live in the woods and chop trees down to return to sanity and poise.

Others of them have wrong mental habits. It may be that their academic experiences have left them with a wrong point of view. They have been in the habit of reading for self-development and with this selfish point of view have missed development. As soon as they learn to read that they may become missionaries of the higher life they will have a new and more satisfactory mental life.

The frail childless wife who cannot even care for her own house is pitied by her friends when her first child is born, but often enough the child challenges its mother's strength and a woman is saved from morbid fancy to become a servant of others and thereby save her own life.

The morbid church member is usually one that is not working. The hard workers seldom complain. They are too busy to be putting a microscope over the faults of others. The remedy for the hyper-sensitive saints

is to put them to work. In service they will save their own souls and perhaps the souls of those to whom they minister.

WHY NOT BE HAPPY

TOO LONG we have assumed that only certain favored ones might be happy. We have thought in our blindness that there was necessary to the satisfaction and joy of life some such thing as money or education or social position. How fallacious this viewpoint is we can know by looking around us among the people we know.

We all know poor people who have the blessing of unhappiness. A discouraged minister used to go to the home of an aged couple who had been cheated out of their competency when they were in the sixties. The man lost his health and the woman turned to the wash-tub for the bread and butter of this home. Yet they were always saying "God is so good to us!" Some one took them to task one day for what seemed like sanctimonious hypocrisy. "But haven't we each other and all our friends" triumphantly responded these undaunted saints of God.

Happiness is taken by violence. We either claim it or we do not. We elect whether we shall live in heaven or in hell while we are here on earth. The inhabitants of earthly hell build their own prison walls and kindle the fires around their tortured souls.

Church and Labor in History

By Charles Stelzle

THE cathedrals were the lay churches of the thirteenth century. Built by the people for the people, they were originally the true "common house" of our old cities. Museums, granaries, chambers of commerce, halls of justice, depositories of archives, and even labor exchanges—they were all these at once.

The Lollards, an enthusiastic band of religionists of the fourteenth and fifteenth centuries, in spite of much that was narrow in their religious propaganda, nevertheless rendered a valuable service for the people.

The Peasants' War was largely due to the influence of these religionists of the day. The leaders of the Anabaptists and those of the Reformation joined hand in hand with labor in the attempt to destroy the intolerable economic conditions from which they were suffering. It was a terrible conflict. Fifty thousand peasants perished, and the people lost much of the liberty which they had already won. France was baptised in blood, but out of it all there finally came better things to the common people.

With the introduction of machinery and other inventions during the eighteenth century there came the great industrial revolution in the throes of which we are still laboring. The coming of the steam engine and the spinning jenny, the discovery of the various processes in the iron industry, the advances made in the textile trades, in

printing, in pottery, in chemistry—all helped to bring about a rapid change in industrial life. Men could no longer work to advantage in their homes. Great factories were opened, and men, women and children were employed.

THE FACTORY SYSTEM

The factory system has had its uplifting influence, but it was a curse to great numbers of people during the earlier days of its existence. Large fortunes were made by the owners, but the workers' wages rapidly decreased to the bare cost of living. Children of five worked in the mills, and the hours of labor were often increased to sixteen per day. Women and children drove men from the factory to the street, because they could tend machines more cheaply; and it frequently happened that the father remained at home to do the housework while the mother was employed in the factory.

England reaped the harvest of this terrible industrial situation during the Boer War, when the children of these factory operatives, volunteering to go to the front, were discovered to be mere shells of men. The recruiting officers found few to choose from among the undersized, stoop-shouldered, narrow-chested products of the factories of England.

And yet labor was regarded as "free." It had all the privileges of "freedom of contract." The great economists insisted upon the right of individual liberty in making agreements. By law the working people were prohibited from organizing for any purpose whatsoever. If a small group met together to discuss the question of wages or hours, they were imprisoned. Indeed, the law went so far as to limit the wages which a man might earn. This was the condition of labor early in the nineteenth century. Men believed in "the iron law of wages" which meant

the margin of subsistence. Meanwhile, it had become all too evident that the working people were steadily sinking in physique, in mental power and in morals. Parliament's investigation and report on the condition of labor made England gasp.

Deep down in the hearts of the people there is today the hope that the church will help redeem them from whatever physical and economic disaster may have overtaken them. The labor question has not yet been settled. The church must have an important part in its solution.

A Bible Class and the Second Advent

By Arthur Metcalf, in the "Homiletic Review"

RECENTLY the writer attended a Bible class in a tabernacle meeting in the Middle West. The teacher was a woman of attractive personality and marked ability, and her teaching was probably typical of Biblical exposition heard in current tabernacle meetings over the land. This probability is responsible for the present paragraphs. It is time the Church realized the type of Bible teaching which rides in on the crest of the wave of current evangelism. If much of this teaching takes root it will breed trouble for future years.

Of course, the topic was the second coming of Jesus Christ. This time-worn theme is so alluring, it offers such gorgeous prospects to pious imagination that it absorbs the attention of tabernacle expositors to the overshadowing and often to the exclusion of safer and saner topics connected with faith and life. The striking thing in the present instance was that the exposition of the second advent was discovered in and wrested from the Book of Genesis. With seductive smiles and catching enthusiasm the teacher applied a wonderful system of types and shadows to the story of Abraham, Isaac, Abraham's unnamed servant, and Rebecca. Here in detail the teacher found portrayed the doctrines of the Trinity and the second advent, and the miraculous distinctness with which the doctrines were set forth in Genesis proved to the hilt the doctrine of inerrant literal inspiration! Think awhile about the "line of truth" which is here reproduced from the exposition heard that day.

In the Genesis story Abraham was the type of God the Father Almighty. It was all very plain. Was not Abraham the father of racial Israel just as God is the father of spiritual Israel? Is he not still called the father of the faithful? Moreover, did he not offer up his only begotten son? The fact that Abraham did not sacrifice his son, or that Isaac was not his only begotten son, did not count against either the system or the truth being taught. In fact, the exercise of the critical faculty in matters of religion was held to be a grave sin. The teacher seemed to know nothing of the Old Testament revulsion against human sacrifice. She seemed oblivious to the divine commands against human sacrifice, and the prophets' invective against those sensuous Israelites who still practiced the awful rite never seemed to

have reached her mind. The teacher seemed unaware that the chief glory of the Genesis story lay in the fact that the patriarch did not offer his son. She was hunting for types and shadows and ingeniously found them at will.

ISAAC AND JEWS

In this tabernacle exposition Isaac was the prophetic type of Jesus Christ, for was he not the obedient son? The chief point of Isaac's foreshadowing of Christ lay in the fact that Sarah's son was miraculously conceived! Isaac's miraculous conception was openly taught. It was put upon the same plane as the miraculous conception of Jesus. To such absurd lengths does the doctrine of types and shadows lead its devotees! The slightest variation from the doctrine of the virgin birth of Jesus Christ was held to be theologically and spiritually criminal, and yet the New Testament miracle was put in the same class as the conception and birth of Isaac! Of course, Isaac was the prophetic type of our Savior! Did he not walk to his sacrifice and carry the wood? "As a sheep before her shearers is dumb, so he opened not his mouth." His father bound him and laid him on the altar where he lay as good as dead. Could type be plainer or go further?

Now this is more or less familiar ground, but new fields of interpretation were disclosed when it was announced that Abraham's servant in the classic story of Genesis 24 was the type of the Holy Spirit, and that this Oriental love-story was intended to teach the second coming of Jesus Christ. Rebecca was the type of the Church which was to become the bride of the glorified Christ. As the exposition proceeded one could but admire the ingenuity of all of it and wish the talent had been applied to more practical purpose. Note the cleverness of the tabernacle exposition.

A TALE WITHIN A TALE

Abraham wanted a bride for his only begotten son. He sent his faithful servant into a far country in quest of a spouse. Even so has God sent the Holy Spirit from heaven to the foreign earth to pick out for his Son a pure and spotless Church which in the cataclysm of last things shall become the bride of the Lamb. If

you did not know that all this lies, a tale within a tale, in the love-story of Genesis 24, your Biblical education has been neglected.

The servant bore gifts from his master to the bride-to-be. What wonderful gifts the Holy Spirit brings from heaven for the wooing of the Church to her heavenly Bridegroom, and how delighted the Church ought to be with their display. Rebecca showed the right spirit in welcoming the servant. Wonderfully typical of the instant earnestness of the Holy Spirit was the fact that the servant would not eat until he had delivered his message from the father. The servant did not speak of himself. No! Never a word! He simply testified to the glory of the father's house and to the delightful qualities of the son. The servant and the Holy Spirit are successful John Aldens who unselfishly woo and win a bride for another.

In a winsome passage the teacher depicted the lonesomeness of the servant far from his father's house, and how he hurried through the tedious wedding-pact in order that he might convoy the happy bride-to-be to the son in the father's far-away house. The teacher portrayed the lonesomeness of the Holy Spirit away from the Father's house, roaming the foreign earth gathering the members of a pure Church, getting them ready to go out some day and meet the Bridegroom in the air. There was not a thought of the omnipresence of God. She had no idea of the unity of the Godhead even as it is held by her particular school of theology. There was no conception of the Holy Spirit brooding tenderly over the human world, no heart in the work the Holy Spirit was doing among men, nothing but a perfunctory "office work" done with eye and heart upon the Father's house from which he was a sad exile! What a travesty all of it was on New Testament salvation!

THE BRIDE'S GOOD SENSE

The bride showed good sense in going out at once with the servant for the strange land and life. Did it seem strange that she should go forth to meet one she had never seen? Not at all, for that is just like the Church and the Bridegroom. "Whom not having seen we love," was the proof-text here. The Church loves her Spouse whom she has never seen. The Church is anxious to go forth with the Holy Spirit to meet the Bridegroom and will welcome the glad day of the final consummation when she will meet her Spouse in the air, even as Rebecca met Isaac in the field! Then every eye shall see him, and all the universe shall witness the glorious triumph of the bride in her Lord.

Properly enough the climax of this tale within a tale came at the end. When the servant's caravan approached Rebecca's promised land, the impatient lover came out to meet them. The bridegroom met the bride between their two homes. So does the heavenly Bridegroom meet the Church. Jesus is coming! We shall meet him on the borderland of heaven. How happy then will be the Bride and how joyous her Lover. Thus by a miracle of pious ingenuity the entire body of the doctrine of the second advent was discovered in this

matter-of-fact Oriental tale of the mating of two of Israel's ancestors.

WONDERFUL CHARTS USED

Other days this class was taught the Bible by wonderful charts which set forth systems of doctrine more miraculous than the inerrant verbal inspiration of the Bible on which the charts were based. The writers of the Biblical passages quoted would have been astounded at the interpretations put upon their writings. A chart showing the doctrine of the second advent from before Genesis to after Revelation was fearfully and wonderfully made. Hints were frequently dropped that the final consummation was very near, for is not the world now filled with "wars and rumors of wars," and is not superlative wickedness a characteristic of the age?

It need hardly be said that nowhere does the Bible teach the doctrines taught in this tabernacle Bible class. Before these peculiar things can be taken out of the Bible the teacher, or somebody else more clever, has to put all of them in. Many cults which make inroads upon the Church are founded upon this type of Bible exposition. By free use of the imagination one can make the Bible the source of strange teachings. Let these Scriptures tell their own story. "And Judas went out and hanged himself." "Go thou and do likewise." "And what thou doest, do quickly." In both these instances the effect is not Biblical but lies wholly in the freak-mind of the one who quotes them. All the peculiar doctrines heard in the tabernacle Bible class had their origin in the mind of the expositor and would have been wholly foreign to the men who wrote the passages on which they were based. The doctrines could not have found a single sponsor among the sacred authors between Genesis and Revelation.

EVANGELISTIC CAMPAIGNS OFTEN A MENACE

A serious menace to reasonable Bible study lies in the fact that tabernacle campaigns usually leave behind them Bible classes for the express purpose of teaching these or similar views of the Book. The specific aim of these classes is to introduce these misleading views of Scripture. Multitudes of converts know no other views, and if pastors introduce real Bible study the converts are apt to feel that they are being led away from the faith once delivered. The problem of the churches is not so much the healthy assimilation of thousands of converts of every social grade (and there is here no disposition to minimize the natural difficulties of this task) as it is to correct the erroneous teaching under which many of the converts have been brought into the Church. A truly converted man may be counted upon to grow in grace and find a place in church-life, but a convert whose mind has been misinformed at the start is only too apt to backslide when anybody well informed tries to set him straight.

And the remedy? Surely not to shut down the tabernacle or any other form of real evangelism. Instead of less we need more and better evangelism. Were it possible to close Bible institutes of a certain type, simple

New Testament religion might have a better chance. Sunday-schools should do more definite evangelistic work and should also teach the Bible more systematically. Few congregations who have graduated from Sunday-schools could make good grades in an examination on the Bible. In the matter of teaching, the Christian Church might well take a lesson of Russellism and Christian Science. These cults teach. Their devotees know their texts, and it is time the average Christian were as well posted.

The pulpit should do more expository preaching. Sermons should teach as well as preach. Interesting, stimulating, and instructive expository preaching is probably more difficult than the topical type of the day, but whoever tries it out of an orderly mind has a constant fruitful reward. Few members of such a church will be apt to be led away by the cults. Such a church will be likely to be proof against the oddities and crudities of the average teaching of the tabernacle Bible class.

The War and Religious Unity

By Charles S. McFarland

MEN have said, with easy-going flippancy, that the war means the failure of Christianity; Christ stands before Pilate. But it is not Christ before Pilate; it is Pilate before Christ, and if we listen we shall hear it again, "This is your hour and the power of darkness; but ye shall see the Son of Man, coming with power."

Christian institutions have failed in so far as they have failed to be Christian. It is not that their ideals have been found wanting; it is not that their message has been untrue; it is because they are human, and it is becoming clear to the leaders of the churches that they have faltered for much the same reason that the allied nations have failed up to this moment—because they have been wretchedly divided.

A UNIFICATION OF RIGHTEOUSNESS

The most hopeful sign of our day and generation is that while at the immediate moment the power of darkness seems to prevail, we may witness the steady, largely unseen, unification of righteousness.

The most terrible thing at this hour is its terrible waste. Indeed, one of the most startling of modern discoveries is that human civilization itself is so sadly wasteful of human life and resources. The wastage of war is the same thing only to a greater degree.

But these are not the worst of our dissipations, and indeed these wastes have been largely because of a deeper and more serious prodigality. We have let the very light within us become darkness, and the saddest of all has been the waste of our moral powers, our finer emotions and our religious enthusiasms, through sectarian divisions, denominational rivalries and unrestrained caprice often deluding itself as a religious loyalty.

The greatest social movement of our day is the effort to stop this wanton destruction by the unifying of our religious forces. One can see it on every hand. The chaplains of France, through their devotion and heroism, have changed the attitude of the French people and the French Government towards religion. The Free Churches of Great Britain, for the first time in their history, have made a movement towards effective and permanent federation. The million Huguenot people of France, who have been extravagantly divided, have come together in a common body and have sent to this

country two of their chaplains as representatives of the entire body of French Christians. A message comes from a representative group in the Netherlands, asking that a delegation be sent to them to render such help as it may in bringing their Christian forces together. A cable from Australia announces the organization of a federal council in that land. While this story is being written, there sit beside the writer delegates from the churches of Great Britain and from the Belgian missions upon errands of mutual fellowship and practical service.

Out in the field, so the French chaplains tell us, Protestant and Catholic chaplains, in the hour of necessity, forget all except that they are ministers of the same God to the same suffering humanity, and our chaplains, as they are all clothed in the same khaki, will be

(Continued on page 14)

A Prayer

By Louis Untermeyer

GOD, though this life is but a wraith,
Although we know not what we use,
Although we grope, with little faith,
Give me the heart to fight—and lose.

Ever insurgent let me be;
Make me more daring than devout;
From sleek contentment keep me free,
And fill me with a buoyant doubt.

Open my eyes to visions girt
With beauty, and with wonder lit;
But let me always see the dirt
And all that spawn and die in it.

Open my ears to music; let
Me thrill with spring's first flutes and drums;
But never let me dare forget
The bitter ballads of the slums.

From compromise and things half done
Keep me, with stern and stubborn pride,
And when at last the fight is won,
God, keep me still unsatisfied.

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An Intensive and Immediate Drive to Double the Circulation of The Christian Century

THIS is the "psychological moment" for you to win new subscribers to The Christian Century. The religious world is undergoing unparalleled reconstruction due to the new temper produced by the war. Faith is being wrenched and strained. Multitudes have lost their way. Other multitudes are finding their way to a faith that is richer than they ever knew before. In these great serious times thoughtful men and women in all churches will profoundly thank you for calling their attention to a paper that discusses without denominational restriction the urgent matters of the spiritual life. The war is immensely magnifying the importance of a journal that does this. Men's hearts are crying out for fresh reinforcements of faith. The recent response to our announcement of leading features for the year 1918—the editorials on "The War and Religion," and Professor Willett's series of articles on "The Millennium and the Second Coming of Christ"—have quickened so much interest that the publishers have decided to take radical steps to double the circulation of The Christian Century at once. Everybody feels that these articles as well as the inspiring contributions appearing regularly in this journal of religion should reach double the constituency now reached.

The series on the "Millennium" has therefore been postponed to begin in the month of March so as to give publishers and readers time to launch and carry through an intensive and immediate drive for new subscribers before the series begins.

Our Hope: **"Every Reader a Cooperator"**

Here is the proposition we make to our readers:

Send us four new names with \$5 and we will send them the "Century" for the remainder of this crucial year of 1918.

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1918 Is Our Richest Year!

THE discussions we are carrying forward in The Christian Century are too rich and too important to enjoy by ourselves. Our readers have the "missionary" spirit and wish to carry the "good news" of the "Century's" message to thousands of others. Note these features that the editors are holding back just now until you have a full chance to give your non-subscribing thoughtful friends a chance to become subscribers:

What the War Is Doing to Religion

This series of editorials will run as a continuous and unifying thread through all the discussions of the coming year. The series is only just begun. As it unfolds it will consider such problems as—

The War and Our New Thought About God.

The War as a Rebuke to the Divided Church.

The War and the Misuse of the Bible.

The War and the Inner Life of the Soul.

The War and Missions.

The War and Prayer.

The War and the New Era of Poetry,

and many other themes of which these are but suggestions.

The War is profoundly affecting Religion. These editorials should prove helpful in making the new adjustment which the new day demands.

The Millennium and the Return of Christ

Are we on the verge of the Millennium?

Is Jesus about to return to this earth?

Do the Scriptures prophesy the present war?

These are questions about which certain religious teachers are perplexing the souls of many people and bringing confusion into the counsels of the churches. Professor Herbert L. Willett will shortly begin a series of studies of Scripture prophecies covering Old and New Testaments, and dealing with such matters as Messianic Prophecies, the Books of Daniel and Revelation, Armageddon, the Millennium, the Return of Our Lord and other themes growing out of the apocalyptic portions of the Scripture.

Readers of The Christian Century may look forward with great interest not only to the articles themselves but to the popular discussion which the articles will surely raise.

The Millennium Series Begins in March

Billy Sunday and His Meetings in Chicago

Mr. Sunday begins this spring in Chicago what he himself and his supporters the country over believe is to be the crowning meeting of his extraordinary career. It is expected that this city will "go wild" over Billy Sunday. Here he won his fame as a baseball player. Here he was converted. Here he did his first public Christian work. When Billy Sunday comes to Chicago he comes home! Great preparations are being made by the churches for his meetings. It is expected that the "dry" petition filed Jan. 31 will precipitate a local option election in April. It is something to look forward to—a local option election, with both men and women voting, and Billy Sunday in town!

The Christian Century will discuss Mr. Sunday's work with the same candor that marks all its discussions. We expect not only to report the meetings but to make an analysis of the value of such work in the modern church.

Every thoughtful church man and church woman will be grateful to you for introducing them to The Christian Century in this unparalleled year of 1918.

The Sooner We Get the New Names the More They Get for Their Money

The Time is Short—Do Not Let It Slip By

The War and Religious Unity

(Continued from page 10)

clothed with the same indistinguishable religious spirit. For three years a constant stream of contributions has gone across the seas, not from Presbyterian here to Presbyterian there, but from the Christians of America to the Huguenot Christians of France. It has not been, to be sure, a conference on Christian unity in faith and polity. It has not been simply mutual service with the sense of a spiritual oneness. Indeed, it may be that a larger resultant service has been given because diversity has been permitted in unity.

During the past quarter of a century this process has been going on, Christian unity being approached through common participation in concrete and common tasks. Its deepening has now come through the mutuality of common suffering. The very day on which

this message is being written there comes a cable from the archbishop of Sweden to the Federal Council of the Churches of Christ in America from a conference of Christians of five neutral nations, and the message is a very simple one; it simply says, "Finland is in a state of famine."

There is little hope for the future in leagues of nations and world courts for political uniformity, unless some institution in human form finds and expresses this unity of spirit and ideal. With all their human limitations, the churches still symbolize those ideals and stand for that spiritual democracy which must underlie the new political democracy. The issue is determined by two processes: First, within each nation the unification of its own spiritual forces, and, second, the rapidly developing fraternity of the churches of one nation with another.

Shall We Celebrate a Re-Discovery of God?

By W. A. Shullenberger

P RAYER, and pulpit voices, and the affirmations of faith from the pews notwithstanding, deism is regnant. The deist says that God exists, but that He guides this world in its course by the lines of law only: there is no modern revelation of the mind of God, and any interposition in the affairs of men or nations is unthinkable. Thus spake the deist! And so long and so far has the deist's voice sounded in the spacious chambers of the world's subconscious soul that our generation has come near to doing obeisance to a God gagged, manacled and impotent. In many minds God is well-nigh ruled out, as a participant-in-power, from the events and history of the time. More and more science, research, and good thinking have been able to announce to us how many things were done; and it has been observed that as soon as we creatures of earth discover how something was done we immediately conclude that God had nothing to do with it. Wouldn't it help us some in this tragic period to rediscover God?

PSYCHOLOGY AND THE WAR

In a recent comprehensive volume on "The Psychology Of The War" the eminent French critic, Gustav LeBon, has an interesting chapter on the German defeat at the Marne. Why did Von Kluck turn back when Paris was within two days' march? Why did he go eastward, and then northward, and then with the wing of his army crumpled and threatened go far to the rear to "dig in" and stop? This today is one of the big, unanswered conundrums of the mighty fray. In speaking of this momentous incident M. LeBon says: "To the devout it seems a veritable miracle, but it may be traced more simply to strategic and psychological factors." Then he elucidates. Paris, he asserts, was

hypothetically divided into seven quarters which were to be blown up, one after another, unless the French came into conference for an immediate peace. And Von Kluck was but two days away from Paris. Right there something occurred. LeBon suggests that the German general considered a captured city too small a prize to crown his triumphal campaign. To be sure, the city was the world-renowned Paris, but why not two feathers instead of one? Why not swing eastward, encompass the nearest exposed French army, and then on to Paris? Hypnotized by that project, so LeBon thinks, Von Kluck turned eastward, when lo! there swept in against his unprotected flank a new army, hastily organized in Paris and sent northward under General Maunoury. While the German struck at the French army whose location on the front he knew well, Maunoury struck at Von Kluck in exposed and vital parts. Then the Teutons trembled, wavered, and gave way. Paris was safe! And it was strategy and psychology that did it!

Of course the man who talks of things done in the world has some apparent advantage—he sees some of those things, hears of others, and gets evidence concerning others. The one who avers that God can and does act, unfortunately cannot look over the window sill into the council chambers of heaven. No "extras" are published from the courts of glory, no prophecy was issued under the Divine seal that Von Kluck would be hypnotized by bloody Mars, there was not even a sound if the God of eternities moved. No one heard a voice whisper to the ruthless German, "Go to the east," and I am not saying there was a whisper. I am simply asking some one who is wise, if there is anything else in this world than what is included under the heads of "strategy and psychology?"

The Soldier and Religion

SHERWOOD EDDY says that about twenty per cent of the soldiers are church members and that one-half of that number are only nominally so and lose their sense of attachment for the church under the strain of camp and field life. Thus the fire-test of grim reality leaves only one man out of ten loyal to the church. Another tenth are "rotters" as the British Tommie calls them; they are out-and-out bad and launch their influence for the shameless on all occasions. The other four-fifths are really religious without knowing it.

Donald Hankey in his "Student in Arms" gives us a searching, reliable analysis of the soul of the man in the trench. Mr. Hankey was a well educated, well-born young man, who had read theology at Oxford and pursued a course at a clergy school, but he refused ordination and entered into the life of the common people in the Australian bush and a London slum as a settlement worker in order that he might search the hearts of men for their needs and apply the religion of a personal Savior to them. He refused a commission in the army in order to be close to the man in the trench and all the while kept himself in conformity with the church. The most striking conclusion he reaches is that the average soldier lad is religious to the depths, but not a conformist to the conventionalities of the church and the codes of piety. He will die for his comrade and his country and he is not afraid to die; he is generous, brave, brotherly, just, and keeps cheerful under the most trying circumstances, but he has never connected these virtues up with religion. He despises cant and pretense, looks upon swearing as a rather superficial and negligible thing that is non-moral rather than immoral and accepts drinking and vice as evils that the semi-barbaric conditions of trench life render unescapable. These evils have always been indigenous to camp and barrack life and the attitude of army officers and of governments has been such and is yet such in European armies as to make a complaisant attitude toward them inevitable. The strict attitude assumed by the American military authorities means the establishing of new camp standards in this regard.

* * *

The Church and the Soldier's Religion

The striking thing in this analysis, and it is sanctioned by most of the writers on life in the camps, is that the soldier lad is religious without recognizing it—this being true because the church and the clergy have emphasized conventionalities of creed and piety as the *sine qua non* of church membership instead of these big ethical realities of moral courage, generosity, service and sacrifice based upon simple belief in God and a faith in the sufficient life and words of Jesus; thus Tommie and the Poilu do not know they are religious because they do know they are not church members. The dangers of trench life bring the men to meditate

upon the realities of God and immortality and the vast majority of them believe in both, and as for The Man of Galilee all observers agree that the soldier will always take off his hat to him, feeling a deep reverence for him. An American chaplain said he could get instant response from any group of soldiers by saying, "Men, the great commander speaks; we should stand at attention," when he wished to read a few verses from the words of the Captain of Our Salvation.

Donald Hankey and Henri Barbeuse in "La Feu" ("Under Fire"—the grimmest piece of trench realism yet written), agree that the man in the trench and the man in the furrow and shop are one and the same; in other words, the private soldier is the workingman (the employing class are officers in the English and French armies). This fact brings another fact into the high lights, and that other fact is that the church does not reach the workingmen as a class. Segregate these so-called "lower classes" (Jesus was one of them) from the mass, and this fact stands out with appalling truthfulness. The testimony of social workers and those few religious leaders who devote themselves to ministering to the working classes as such is strikingly that of these men who have searched the heart and mind of the soldier lads; the great majority of working men are religious and they accept the great Carpenter as worthy of all leadership, but they think the church a class institution and believe it to be more concerned with certain conventions of creed and piety than with the big fundamental realities of brotherhood, sacrifice and the social conscience.

* * *

The Average Soldier and the Preacher

The average man in the trenches meets the average preacher with scepticism; he does not care for official religion or ceremony. The chaplain is an officer, and this tends to fix a barrier between them. The only religion that works with him is that of comradeship and being a "good-fellow"; here the Y. M. C. A. man finds the barriers down, for he does not have to be saluted; he messes with the privates if he wishes and his ministration of religion is not through form or ceremony, but as man to man in the real experiences of every-day life. J. Hodder Williams in his story of "One Young Man," sums it all up through the Tommie who said: "The Y. M. C. A. makes religion interesting." No soldier lad can honor the man who accepts exemption from army service because he is a preacher, nor will he honor a profession that claims such exemption or defends its use by its members; it only confirms all his scepticism regarding the official nature of the ministry and he contrasts cynically the preaching of vicarious sacrifice and the refusal to join him in making it on the battle field.

Donald Hankey says: "I have seen with the eyes of God. I have seen the naked souls of men, stripped

of circumstance. Rank and reputation, wealth and poverty, knowledge and ignorance, I saw not. I saw the naked souls of men. * * * I have despised comfort and honored pain. I have understood the victory of the cross." This chivalrous soul returned the soldier straps that he had refused only to have them thrust upon him in the thick of battle, and he rejoined the privates in the trenches because he fought for the souls of men while he also battled for civilization. Let no comfortable and cultured clergyman ever speak slightly of his testimony or seek by a casuistry he would fain call reason to answer his appeal to his fellow ministers of religion to not disgrace their vicarious gospel by claiming "clerical exemption" and snugly (and smugly) sitting in their pleasant places while these millions whom the church has missed go uncomplainingly into the trenches to serve humanity vicariously and to vicariously offer their lives for Christianity and civilization. Rather let us accept it as a call of the Cross to unburthen the church of conventions and the ministry of professionalism and restore to both the unconventional and unprofessional spirit of the Master, ministering unto the "least of these."

ALVA W. TAYLOR.

The Sunday School

Four Kinds of Soil*

THIS is the story of four varieties of hearers. Anyone who has had much experience in public speaking will understand this lesson. The sower went forth to sow. That was his purpose. He had a clear understanding of what he wanted to do.



Rev. John R. Ewers

Jesus wanted to plant the seeds of the kingdom. If he could get into a human heart he would trust the result. The harvest would come because the vitality of the seed and the environment of God would produce the harvest. I am writing this in the general office at Camp Hancock, Augusta, Georgia. Typewriters are banging all about me and men are talking over building construction and other things. The telephone is ringing. For more than three weeks I have been talking every night to all sorts of groups—sick men in their beds in the base hospital wards, stable hands in a tent far out at the Remount Station,

an entire regiment of 3,600 men in the open field, a regiment at a Sunday morning service, a group of orderlies eating their evening mess, and big and little crowds at the regular hut Y. M. C. A. religious meeting. One very soon feels the value of this wonderful parable.

THE PATH

Behold, some of the seed fell on the path. Now, the only thing wrong with the soil in this path was that it was hard packed and the seed could not find an entrance. It is a first principle of agriculture that the soil must be mellow. Much labor is bestowed by the farmer in this process. People had trodden across this field until the soil in the path was hard. This is a type of heart.

*This article is based on the International Uniform lesson for February 17, "Jesus Teaching by Parables—Four Kinds of Ground." Scripture, Mark 4:1-23.

Jesus met it. We meet it. Your message does not arrive. The seed is all right but it can't get in. Nothing can be done until that soil is pulverized. This is the value of striking speech. Sensationalism is almost justified as a means of breaking up this hardened condition. The heart must be changed. Some sorrow, some disaster, some big experience may come along that will shatter this crust—then the way will be opened. Attention may wisely be given to that which hardens the heart. What are these absorbing interests that make men impervious to the gospel? I do not consider it necessary to indicate what these are.

THE ROCK

Another type of heart is that known as the rocky soil. This is the superficial kind of person. This does not mean that the field was strewn with cobble-stones, but that under a thin layer of earth was a large flat rock. This rock had disintegrated on top, leaving a very thin, rich, stratum of soil. It warmed with the first sun, chilled with the first cold, moistened with the first shower, dried out with the first breath of air. It was superficial soil. I do not hesitate to say that such people are the plague of my life. I would rather deal with an out-and-out sinner than with this very promising type. I say "promising" because he is always saying, "Oh, yes, yes; I surely will do that." And then he never does it. Or, if he does it for awhile, he soon ceases. He is unreliable. He has no lasting qualities. Jesus had his number. He quickly responded and as quickly desponded. He was in the front seat at the "revival" and the back seat at the missionary meeting. He was very noisy in the evangelistic campaign and mighty silent in the building campaign. He shouted "Amen" when the evangelist insulted the minister. He was silent as death when the money for the Y. M. C. A. was solicited. This is the shallow man or woman. There is no depth, no brains, no endurance, no real ability—nothing but a volatile emotion which soon cools. Jesus had him right. When the sun came out, he withered. When the real job was on, you could not find him.

THE THORNY SOIL

Did you ever see the old fence-rows at the farm plowed up? The old rows where the blackberry vines flourished and the weeds grew tall? Why did they grow luxuriantly? Because there was substance, strength to that soil. I no longer despair when I find a real bad man, for I know that if he can be changed he will make a powerfully good man. Soil that can grow big weeds can grow big corn. Ground that can grow blackberry thorns can grow great wheat. If a man has gumption enough to be intelligently bad, he has the stuff to be intelligently good. I do not refer to the stupidly bad. I talked to a doctor recently who told me that it seemed to him that the men in a certain venereal ward were below normal mentally. I am not talking about blank fools. I am talking about people who have brains enough to be intelligently bad and who, when converted, can be intelligently good. The thorns must be gotten out and the good seed given a chance. The only trouble with the soil was that it was pre-occupied. The man was after money. The woman was after society. The young person was after a good time. Something, anything, except the seed of God's word had a chance. The pre-occupation must be overcome. Again and again we have seen these capable people interested in the gospel with the result that an abundant harvest has resulted.

THE GOOD GROUND

Any teacher or preacher soon comes to know and be encouraged by the good responsive listener. There is the man or the woman who wholeheartedly gives attention to the word. All the resources of their rich minds and hearts are devoted to this one thing, and the harvest is an hundred fold. After all, these are the persons who really make the church what it is. Only those who enter this class can be of any value to the Kingdom. The pre-occupied can be changed, the shallow can be deepened, the hardened can be softened and then all will be good ground.

ATTENTION

The parable may be called one of attention as the new psychology gives it to us. To give and hold attention upon the worthwhile thing is the secret of good results.

JOHN R. EWERS.

Books

THE MANUAL OF INTER-CHURCH WORK. Edited by Rev. Roy B. Guild. During the month of October last there was held in the city of Pittsburgh a congress on the Purpose and Methods of Inter-Church Federation. For a year previous to that time a number of important commissions had been at work preparing elaborate and constructive reports on such phases of interdenominational work as Church Comity, Community Evangelism, Home and Foreign Missions, Social Service, Religious Education, Religious Publicity, International Justice and Good Will, and Principles and Methods of Inter-Church Organization. During the three days of the Congress these reports were read by the chairmen of the various commissions, and submitted to searching criticism by the Congress. These reports, after revision in the light of those sessions, are now presented in the form of a manual upon the entire subject. They are preceded by an introduction by Fred B. Smith, and the report of the Committee on Observation and Recommendations, which sat continuously through the Congress and prepared this summary of its leading ideals. An appendix provides a model constitution for a Church Federation in a town, city or district. The volume is an indispensable textbook for all those who are interested in the local realization of Christian union. (The Commission on Inter-Church Federations, of the Federal Council of the Churches of Christ in America. \$1.00.)

WHAT JESUS CHRIST THOUGHT OF HIMSELF. By Anson Phelps Stokes. The consciousness of Jesus must ever prove a fascinating theme for the reverent student of the New Testament. We know but little of our own psychology, and it is not likely that with the meagre apparatus at our disposal we can penetrate deeply into the psychology of Jesus. Nevertheless, innumerable efforts have been made to interpret the mind of Christ to the world, and to fathom something of the mystery of what he thought concerning himself. The present volume is a direct and worthwhile study, based immediately on the testimony of the New Testament. It deals with both the human and the divine sides of Jesus Christ, and yet does not puzzle the reader by the categories of formal theology. The interpretation is rational and satisfactory. Jesus is understood to be neither God nor a mere human genius, but the highest human manifestation of the Father's life, worthy to be called both the Son of Man and the Son of God. (Macmillan. \$1.00.)

THE DAWN OF A NEW RELIGIOUS ERA. By Dr. Paul Carus. The author of this volume of essays was for many years editor of the "Open Court" and "The Monist," two Chicago publications which have performed a notable service in the interest of the science of religion and a broader interpretation of Christianity. The essays were written at various times during a considerable period, as is shown by the fact that the first and title essay is a review of some of the outstanding features of the World's Congress of Religions. Other essays deal with the New Orthodoxy, Romanes' Thoughts on Religion, Liberty and Dogma, and a final chapter on the work of the Open Court Publishing Company. The spirit of the essays is informed and catholic. (The Open Court Publishing Co. \$1.00.)

THE MILLENNIAL HOPE. By Shirley Jackson Case. One of the phases of war-time thinking is deeply concerned with this subject. A large amount of sensational and uninformed material is being circulated both in journalistic and book form on the subject of the second coming of Christ and the end of the world. All times of suffering and world disturbance have produced this kind of literature. Jewish history and the early Christian Church shared this interest. The utterances of the Old and New Testament which insisted upon an early realization of Messianic and millennial hopes need to be studied in the light of religious history in general. Professor Case in this volume has rendered a valuable service to biblical students. He traces the story of the belief in a golden age from early times in Egyptian and Babylonian tradition, through Hebrew and Jewish periods, through the life of the New Testament church, and on through later days in which

from time to time the belief in an imminent end of the world has been revived. A careful reading of this book will remove the ground from under the hysterical millennialist propaganda which the war has stimulated. (The University of Chicago Press. \$1.25.)

AN INTRODUCTION TO THE OLD TESTAMENT. By Harlan Creelman, Ph.D., DD. It might seem at first that the field of Old Testament Introduction has been sufficiently covered by such works as Driver, Bennett, McFadyen and Cornell. But Professor Creelman, who occupies the chair of the Hebrew Language and Literature in Auburn Theological Seminary, has proceeded upon a plan which combines the values of a critical examination of the sources and character of the various portions of the Old Testament, with their chronological order. This is a distinct advantage over the introductions previously issued, in spite of the fact that it breaks up the material of some of the books, e. g., Isaiah, Zechariah and the like, into various portions, which appear at considerable intervals in the work. But the student is afforded a much more constructive view of the literature of the Old Testament, and is permitted to approach the problem from the historical point of view, which in these days is the only satisfactory one. In a half dozen sections the work reviews the literature of primitive times to the conquest, of the period of the Judges, of the united kingdom, of the divided kingdom, of the exile, of the Persian period, and of the Greek period. Each of these sections provides a chronological outline of the biblical material relating to it. Full bibliographical notes are supplied at all points. Appendices deal with biblical chronology and other matters of interest. There is a foreword by Dr. Frank K. Sanders. (Macmillan. \$2.00.)

THE EVOLUTION OF THE HEBREW PEOPLE. By Laura H. Wild. This admirable volume will prove of distinct value to students who are beginning the study of Old Testament literature and history. The title is only partially appropriate. It would be more in keeping with the subject matter to call the book "Contributions to the Study of Hebrew Civilization." The materials contained in the volume are exceedingly various. The first part is a rather elaborate survey of the anthropological background of Hebrew life. The remaining portion is devoted to the familiar fields of Palestinian geography, economic and social development, and the leading ideas of the great prophetic teachings. There is lack of continuity and coherence, but the various parts are suggestive for the student of the Old Testament. The writer is a member of the faculty of Mt. Holyoke College. (Scribner. \$1.50.)

THE MAJOR. By Ralph Connor. The story of a young Canadian who was snatched from peaceful pursuits by the challenge of war to service in the trenches. The author knows whereof he speaks in this volume, he having served as a chaplain on the western front for several months—a Sky Pilot of No Man's Land. In this capacity he was with the 43d Cameron Highlanders of Canada. This is a worthy successor of "The Sky Pilot," "The Doctor," and other attractive tales of "Ralph Connor." (Doran, New York. \$1.40 net.)

POEMS. By John Masefield. Here are gathered together some of the masterpieces of this leader of modern English poets. Among the poems included are the longer ones, "The Everlasting Mercy," "Dauber," and "Biography," and such brief selections as "Spanish Waters," and the wonderful "August, 1914." One of the unhappy results of the war is that many of the real personages of modern literature are compelled to shoot guns and drive ambulances rather than wield magic pens. Among these victims of circumstances is John Masefield. (Macmillan, New York. \$1.60.)

PLAYS OF HENRIK IBSEN. Including "A Doll's House," "Ghosts" and "An Enemy of the People." The author of these plays "inaugurated a golden era of drama in Europe." A reformer, he is first of all an artist. When the works of Ibsen can be had in such attractive form as this for the sum of sixty cents net, there is no excuse for all readers not being acquainted with this "Norwegian giant" of literature. The binding is limp cloth leather. (Boni & Liveright, New York.)

The Larger Christian World

A Department of Interdenominational Acquaintance

Signs of a New Day in Religious Fellowship

IT WAS a spectacle at which England stood aghast that a leading dignitary of the Church of England should enter a non-conformist pulpit and preach at the regular service. The preacher was Canon Henly Henson and the place was Dr.



Rev. O. F. Jordan

Joseph Parker's pulpit, City Temple. Such a spectacle a few years back would have been simply incredible. There were signs of dissent now. But the learned and eloquent Canon of Durham braved it—and the heavens did not fall. His sermon was a vindication of the Reformation and the spiritual unity of believers. The sermon, as well as the circumstances, produced a wave of feeling. The temper of the age was lately seen in Brookline, Mass., when the pastor of every church in the community, except the Roman Catholic, was present and assisted in the administration of the Lord's Supper.

Rev. Dr. Willis P. Odell, pastor of St. Mark's, had been invited by the other clergymen to conduct this service according to the ritual of the Methodist Episcopal Church, all participating as communicants. Nearly five hundred persons were in attendance, including Protestant Episcopalians, Congregationalists, Presbyterians, Baptists, Unitarians and Universalists, and the service, says Zion's Herald, was one of much tenderness and spiritual import.

Japan Contributes to American Y. M. C. A.

One of the significant acts indicating the true attitude of the Japanese people toward the United States is the recent arrival of Major General Hibiki with a gift of ten thousand dollars for the American Y. M. C. A. from the Japanese Y. M. C. A. Of this amount one-half was contributed by the emperor and empress in grateful recognition of the services of the Y. M. C. A. during the Russo-Japanese war. Major General Hibiki in an address in New York City recently declared "If we win Japan for Christ, we win Asia."

Dr. Conwell Has a Remarkable Record

The Boston Transcript reports the lifework in Philadelphia of Dr. Russell H. Conwell as follows: "Thirty-five years ago the Rev. Dr. Russell H. Conwell began his ministry in the unfinished basement of Grace Baptist Church, Philadelphia. During the years since, 6,200 members have been added to the Church, of whom 4,400 were baptized. More than 1,900 of the additions came from the Bible school. About 1,500 members have been dismissed to other Churches, and 600 have died. The Church has raised \$1,600,000. The Church property is worth \$310,000. The present membership is beyond 3,000."

Methodists Will Build New City Church

The Methodists are the only Protestant denomination owning real estate in the business section of Chicago. After twenty years of litigation they are now ready to proceed with a million dollar building which will provide offices for the church, a book store and an auditorium for the First Methodist Church. A million dollar building will stand upon a million dollar lot. The First Methodist Church will receive ten thousand dollars a year from the income; the remainder will go to the building of Methodist churches in various sections of Chicago.

Sherwood Eddy Goes Round the World for Christ

Mr. Sherwood Eddy has recently returned to this country from a trip to the trenches in Europe, which he has described in a popular book. He is now leaving for a trip in the other direction for service in China. Mr. Eddy will speak for three months in Chinese cities and it is hoped that fifteen cities may be thoroughly aroused. It is said that the last trip Mr. Eddy made to China was more successful in reaching men of large influence than any previous effort.

Dr. Gladden Not Defeated

The spirit of Dr. Washington Gladden is not to be conquered by the infirmities of age. He is now in his eighties, but is possessed of all his old desires for activity. Recently he was stricken with an illness which has left the right side of his body paralyzed. He is now learning to write with his left hand, as he is able to be up again. Dr. Gladden's pulpit in Columbus, Ohio, is now occupied by Rev. Irving Maurer.

New York Calls "Quiet Talks" Man

S. D. Gordon, who is known widely throughout the Christian world for his books entitled "Quiet Talks," has been called to New York for a series of noon-day Lenten meditations. They will be given in Marble Collegiate Church. The services will be under the auspices of the union ministers' association.

Millionaire Sells Stamps

John D. Rockefeller, Jr., is an ardent religious worker, if not always orthodox according to Baptist standards. He has been working recently in connection with the Y. M. C. A. and one afternoon sold stamps in the Y. M. C. A. building at Camp Dix. He declares that the best things he has gotten out of life have come through Bible study and teaching.

Seminary Heads Go in for War Work

The notion of the theological professors being the modern continuation of the ancient order of monks has its refutation in the activities of these men in the war emergency. Dean Shailer Mathews of Chicago has taken a year's absence and is serving as Illinois secretary for the War Savings committee.

Drifts Do Not Stop This Bishop

When Bishop Stuntz of the Methodist Episcopal Church makes an engagement to speak he tries to keep it. He arrived in Rockford during the recent blizzard and found transportation out to Camp Grant at a standstill. It looked like missing his engagement at the Y. M. C. A. at Camp Grant. In a blizzard blowing forty miles an hour he drove out to the camp in a bob-sled. Once there, the bishop faced large audiences in the Y. M. C. A. houses. He preached nine times in seven hours, which is pretty strenuous even for a Methodist bishop. Bishop Stuntz is in charge of Methodist work in South America.

Noted Hymn Writer Is Dead

Mrs. Annie Sherwood Hawks died recently at her home in Bennington, Vt., at the age of 83. She is known to the public as the author of the hymn, "I Need Thee Every Hour." She was educated in Troy Seminary.

Woman Religious Editor Retires

The Christian Register has been edited for many years by a woman, Mrs. Emma E. Marean, who has recently resigned. Though the Unitarians are not devoid of interest in theological

debating the paper has been conducted in fine spirit and much of its material would have been useful anywhere in the Christian world. Recently a group of Unitarian ministers and laymen took the paper over and it will now be edited by Rev. Albert C. Diffenbach. Mr. Diffenbach was bred in the Reformed church and more recently has been pastor of a Unitarian church in Hartford.

Protest Anti-Catholic Utterance

A recent issue of a denominational journal prints a protest from two native Porto Ricans against the utterance of certain Protestant missionaries. In the light of the principles adopted at the Panama Congress, the protest needs to be heeded by all missionary leaders. These natives say:

"The lecture by the pastor was 'Winning the Islands for Christ.' This is absurd, for it is a well-known fact that the inhabitants of those islands are and always have been Christians. The Hon. Regis H. Post, who for many years was governor of Porto Rico and who was well acquainted with our customs, our social life and our education, referring to the Protestant ministers who go down there, said: 'They are responsible for the anti-Americanism in the Island.' And this noble American, who is a Protestant, was right. It is not by insulting our forefathers that those ministers will win our countries for their church. This will only prevent better relations between the noble American people and the people of Porto Rico, who feel proud of having been granted the citizenship of the great republic in the world, with freedom and liberty to all."

The War

A Weekly Analysis

OUR newspaper headlines have had the German empire hanging on the verge of revolution for a week. Sensational stories of industrial troubles, of working class organization, of riots, seditious propaganda and other symptoms of a disintegrating autocracy have quickened the hopes of Americans that an end to kaiserdom is at hand.

We fear these hopes are to be disappointed.

Kaiserdom is not so easily overthrown. Other countries at war have suffered from labor troubles and survived to fight on. Great Britain has had miners' strikes involving hundreds of thousands of men, but they have not prevented her holding her own in France and Flanders, and they have yielded to a gentler persuasion than is likely to be used in Germany.

It is impossible to say with certainty how serious the disturbances within the enemy's borders really are. Rumor grows like a snowball, and there is always the possibility that German authorities are permitting a much worse picture to be painted for the benefit of the outside world than conditions justify. Germany loses nothing through encouraging an illusion of weakness in the minds of her enemies.

Vigorous measures are said to have been adopted for the suppression of the strikes. The threat of the machine gun has been made, and reduction of food rations for the men who refuse to work is decreed. Hunger is a potent argument. It either drives to desperate deeds, or compels submission. In this case the latter result seems likely, since the means for desperate deeds are probably not available.

German socialist and labor leaders organized a council of workmen, after the fashion of the Russians; but the German council lacked the decisive element of strength possessed by its Slavic proto-type—the cooperation of the soldiers. No revolution is possible in Germany until the armies revolt. The fighting strength of the country is mobilized. Only men who are not fit to fight in the trenches are left at home—such men and the women and children.

Prussia has never lacked soldiers who were willing to shoot

By Sherwood Eddy

"With Our Soldiers in France"

Serious, Vivid, Readable

You should possess this book, along with "Over the Top" and "A Student in Arms" as a true interpretation of the life in the trenches. If you wish to know just how the men feel about the great war, as well as how they are compelled to live as fighting men—

READ THIS BOOK!

Christian Century Press

700 E. 40th Street, Chicago

down their kinsmen if they raised voice and hand against the Lord's anointed. The poison of sedition will have to work powerfully before it destroys the inbred docility of the Prussian soldier.

However, there is little doubt that some germs of Russian bolshevism have spread over the frontier and infected the Teutons. The day may come when revolutionary fever will break out violently among both soldiers and civilians—but it is not here yet. There will be more fighting in France and Flanders and on the Italian front, and this is the thing upon which our thought and effort must be concentrated.

The strikes may militate against the enemy plans for a great offensive. At the same time it should be borne in mind that dissatisfaction at home makes absolutely vital a formidable display of military power. The military chieftains, having refused to yield, must now demonstrate their ability to "carry on."

A big Italian success on the mountain front is the main fighting feature of the past week. It was gained on a sector of greatest importance to the security of the Piave line. The Asiago plateau is a key position to the valley passes leading into the plains. Three mountain strongholds were taken from the enemy, 2,600 Austrians were captured, and additional casualties in killed and wounded numbered 6,000. Two enemy divisions were wiped out. The Latins lost less than the number of prisoners they captured.

Our own boys have been in a sharp brush with the foe, and have proved their courage and fighting quality. The listening post incident, in which we lost two killed, four wounded and one prisoner, accounting for all seven occupants, contained in the compass of a minor happening every element required to assure us that our faith in America's soldiers is well founded.

S. J. DUNCAN-CLARK.

FIFES AND DRUMS. This little volume of war poems is a collection of the early productions of the Vigilantes, the band of poets and authors who organized upon the entrance of the United States into the war for the arousing of the nation to its responsibilities and perils. Some of the poems included are excellent. (Doran, New York. \$1.00 net.)

A STUDENT IN ARMS. Second series. By Donald Hankey. No book growing out of the war has more illuminated the darkness of the conflict than Mr. Hankey's first series of papers included in the earlier book of this same title. These books will live much longer than "Over the Top," being of greater depth and seriousness. The present volume contains an interesting sketch of the career of the author. (Dutton, New York. \$1.50.)

WHERE TO SELL MANUSCRIPTS. By W. L. Gordon. An invaluable hand-book of information for the writer who writes "good stuff" but who hasn't yet found the market which is anxious to get just such material. (Standard Publishing Company, Cincinnati. \$1.00 postpaid.)

Disciples Table Talk

Widely Loved Minister Passes to His Reward

A death that comes home to The Christian Century with particular intimacy is that of Thomas J. Clark, the widely beloved and efficient minister who passed away at his home in Bloomington, Ind., on January 23, at the age of seventy-two years. His ministry was divided into three pastorates: Vincennes, Ind., where he served twenty-two years; Bloomington, Ind., where he served fourteen years, and Albion, Ill., where he served nine years, having resigned there a few months ago and removed to Bloomington to spend the remainder of his days there. The funeral service was conducted by Joseph C. Todd, head of the Indiana School of Religion at the State University, and who succeeded Mr. Clark at the Bloomington church when he moved to Albion. A tribute was brought by Edgar F. Daugherty, pastor at First church, Vincennes, who told of the abiding effects of Mr. Clark's long ministry in that city. Mr. Todd told of his work in the Bloomington community, and a letter of high appreciation came from C. W. Longman, who now leads the church at Albion. Tributes were also given by President W. L. Bryan and Professor James A. Woodburn of the State University. Mr. Clark served his country during three years of the Civil War, having enlisted at the age of seventeen. Returning after his war experience, he at once entered the University of Indiana, where he graduated in 1872. Mrs. Clark and five children also are graduates of that institution. Mrs. Clark will continue to make her home in Bloomington. It is understood that a memorial volume will be issued under the auspices of the three churches which Mr. Clark loved and shepherded. Like Paul, it was his pleasure, in the last few weeks of his life, to visit the churches of his long ministry. Mr. Clark was the father of Thomas Curtis Clark of the Christian Century staff.

C. C. M.

Atlanta, Ga., Church Ministers to War Camps

L. O. Bricker, minister at First church, Atlanta, Ga., suggested to some of the directors of the war camps in Georgia a religious program which has now been adopted at Camp Gordon, Atlanta, and used with great effectiveness. The suggestion was that each building of the Y. M. C. A. be sponsored by some strong church or churches. First church took over the first building and indicated the pattern of service. Mr. Bricker organized his entire congregation into committees and distributed work to be done as follows: Decorations and furnishings; books and magazines; entertainment and social features, etc. The Christian Endeavor Society furnished a fine Victrola and keeps it supplied with new records. The ladies of the church have one visiting day each week and a sewing day on Saturdays. An entertainment is arranged for one evening a week. Mr. Bricker spends every Thursday at Camp Gordon, meeting the boys and speaking at night. In addition to this "open house" is held at the church every Sunday evening from 6 to 7:30 for the soldiers. From one to two hundred boys are present at these socials and luncheons. Most of the visitors remain for evening services. An

effort is made first to get in touch with boys of the Disciples, then of other churches and no churches. There are about 700 young men of the Disciples at Camp Gordon and about half that number at Fort McPherson. Mr. Bricker writes that every Sunday evening finds at the church representatives of almost "every nation under heaven." There are always many Catholics and Jews. The little booklet on "The Christian Life" prepared by Mr. Bricker with a view to instruction for boys and girls, is reported very popular. Requests are continually coming in for copies, which are furnished at five cents.

Men and Millions Teams in California

California bids fair to exceed all other parts of the country in its hospitality to the Men and Millions teams. Heretofore from 500 to 700 has been the usual attendance at the meetings held in such centers as Pittsburgh, Cleveland and Cincinnati. The campaign in southern California is reported to have opened in Los Angeles with 2,200 persons present. The men and women of the movement now in that state will organize into four or five teams of four or five persons each, and will visit the leading churches on the Pacific coast. While these teams are in California, others will be at work in sections of Ohio, Indiana, Kentucky, Iowa, Kansas and other states—parts that have not yet been visited. All efforts are being made to complete the financial aim of the movement by June 1, and there is every reason to believe that this will be accomplished.

Disciples Select War Pastor for Kentucky Camp.

Isaac Errett Reid, of Russellville, Ky., has been selected as war pastor for the Disciples of Christ at Camp Zachary Taylor. A committee of Louisville preachers, headed by W. N. Briney, tendered Mr. Reid the task. His father, I. K. Reid, has agreed to furnish him an automobile and he will have an office at Broadway church, Louisville. This is the fruition of a plan proposed at a meeting of Disciple leaders in Louisville a few weeks ago looking toward more active co-operation on the part of the churches in the religious tasks imposed by war conditions, especially in the national camps.

Transylvania Boards Give Faculty Vote of Confidence

Early in January a joint meeting was held of the curators of Transylvania College and the trustees of the College of the Bible, at which meeting all members, with very few exceptions, were present. Several resolutions of importance were passed. Most important of these was a vote of confidence in the faculty of the College of the Bible. After very full consideration, the joint boards, by a vote of 31 to 3, two members not voting, passed the following resolutions regarding the faculty which were afterwards ratified by the trustees of the College of the Bible meeting separately: "Resolved by the Board of Curators of Transylvania College and the Trustees of the College of the Bible, in joint conference assembled, that we express our continued confidence in the faculty of the

College of the Bible and in the administration of President Crossfield. Be it further resolved that we express our conviction that a campaign of positive, constructive publicity be conducted by the President and Faculty, in order that the Brotherhood generally may know the situation in our institutions."

Two Transylvania Leaders Refuse Calls to Other Fields

Professor A. W. Fortune of Transylvania College, Lexington, received an unanimous call to First church, Los Angeles, Cal., but the bid was refused, Professor Fortune maintaining that his life work lay with the College of the Bible. President R. H. Crossfield also declined an offer from the International Y. M. C. A. organization to serve in Europe.

A. R. Liverett Will Go to Walla Walla, Wash.

During the seven years of the ministry of A. R. Liverett at First church, Jefferson City, Mo., over 750 persons have been added to the membership. A big debt has been wiped out. The Sunday school has been trebled in average attendance. Mr. Liverett reports that he will leave his present charge on March 1, to assume the pastorate at Walla Walla, Wash. Mr. Liverett has served as president of the Second District of Missouri, including seventeen counties, for three years. He was chaplain of the House in 1913, and of the State Senate in 1915. The Jefferson City congregation and the community protested losing their leader, but the opportunities of the northwest appeal strongly to Mr. Liverett. Governor Frederick D. Gardner wrote a letter to Mr. Liverett urging that he remain in his present field.

Two Hundred Living Links Reported

There are now 175 Living-link churches, eight Living-link Sunday-schools and twenty-five individual Living Links, making a total of 208 Living Links, each giving \$600 or more for the work of the Foreign Society.

H. E. Stafford Accepts Post at Huntington, W. Va.

H. E. Stafford, minister of the church at Massillon, has accepted a call to First church, Parkersburg, W. Va., to begin work in his new field on the second Sunday in March. He has been with the Massillon church nearly nine years. Previous to his going to Massillon the average length of his pastorates for the last fifteen years had been three and one-third years. The Massillon church is putting across a \$7,000 budget for current expenses, missions and a small debt. This is for 1918. For the first time the church has tried a purely democratic plan of electing officers. It worked well. Mr. Stafford reports, and the church was delighted with the results. Mr. Stafford filled a short season of Lyceum dates in Ohio under the management of the Allen Lyceum Bureau of Lima, O., and the Auditorium Lyceum and Chautauqua of Chicago, under their Michigan management. His subjects are "Good Birth and Child Right," "The Tragedy of the Unfit," "The Church Efficient," and a lecture recital on "Songs of a Sourdough," by Robert W. Service, who has been at the front in Red Cross service.

NEW YORK A Church Home for You.
Write Dr. Finis Idleman,
142 West 81st St., N. Y.

—Calvin N. Root, pastor at Rockwell City, Ia., has tendered his resignation from the work there. The Marshalltown (Ia.) Reporter makes the statement that "accusations against his loyalty were made by certain persons and the preacher made a spirited defense in the Rockwell City newspapers."

—On account of war conditions, the church at Forest Grove, Ore., has united with the local Methodist and Congregational churches during the period of the war. But one pastor will be employed by the united church.

MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) CHICAGO

Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—Union Avenue church, St. Louis, recently joined two Congregational churches of the community in evening services, both for fuel conservation purposes and to promote fellowship. George A. Campbell began his service as minister at Union Avenue on last Sunday.

—Henry Mahon, of First church, Brad-dock, Pa., has enlisted for war work. He has within the last few months received calls from the Associated Churches of Christ in Great Britain to come and conduct evangelistic meetings for the training camps in England, Wales and Ireland. Mr. Mahon is a native of Goldsmith's "Deserted Village," Auburn, in Ireland.

—Independence Boulevard church, Kansas City, has united its services with those of three other churches of the neighborhood with a view to fuel conservation. Wabash Avenue and Linwood Boulevard are in other groups for purposes of united worship.

—W. J. Lockhart, recently of the Ur-bandale, Des Moines, union church, has been holding a series of revival services at Highland Park, Des Moines, Ia.

—J. F. Ghormley, formerly pastor at First church, Portland, Ore., has succeeded his son J. C. Ghormley as leader at Rodney Avenue church, Portland. J. C. Ghormley has assumed the pastorate at Wasco, Ore.

—During 1917 the congregation at Waukegan, Ill., increased in membership about forty-four per cent. W. C. McDougall still leads at Waukegan, but will resume his missionary service in India at the end of this year.

—M. H. Garrard has resigned the work at First church, Battle Creek, Mich., after a pastorate of eight years.

—Frank L. Bowen, of the Kansas City Christian Missionary Society, recently addressed a union meeting of the Christian churches of Dallas, Tex., at which were present the official boards of the nine Disciple churches of the city, and also a mass meeting of the churches. Mr. Bowen discussed church unification, his plea being for a united work among the Disciples of Dallas rather than separate and often conflicting campaigns of work. A plan for a union of the Dallas churches is being promoted.

—The Texas Christian Lectureship, the last meeting of which was held at Fort Worth the middle of January, has been abandoned in favor of an organization more in keeping with modern needs and demands, one in which experts will give lectures and conduct classes in definite subjects. Only about one-fourth of the persons on the program were present at the recent Fort Worth meeting. Among those present and speaking

AN OPPORTUNE EASTER SERVICE

For Young People's Societies, Sunday Schools and Red Cross Organizations

AMERICA'S EASTER GUEST—"Th' Cross Beside the Flag." Characters:—America, Christianity, Liberty, Hope, Peace, Mercy, Daughters of Freedom, Loyal Sons and Chorus. This is a Service of rare merit, written for the comfort and encouragement of Christians in these disconcerting war times. It is sound Christian teaching, graphically presented. See it by all means before adopting a service. Sample copy sent for a two-cent stamp. Orchestrated. Fillmore Music House, 528 Elm St., Cincinnati, O.

were Dr. Clinton Lockhart, Randolph Clark, Alva W. Taylor, T. H. Mathieson, J. T. McKissick, H. C. Garrison and Chas. M. Ashmore.

—Graham Frank, of Central church, Dallas, Tex., was called to Paris, Mo., to conduct the funeral services of Mrs. William S. Woods, wife of the deceased Missouri philanthropist, who has made possible the William Woods College at Columbia, Mo.

—A. L. Clinkinbeard is now in charge of the work at First church, Palestine, Texas.

—Burris A. Jenkins, of Kansas City, gave a lecture on his war experiences in Europe at the Lexington, Ky., opera house, on January 31. This was for the benefit of the Red Cross work, and was promoted by the Workers' Bible Class of Central church, Lexington.

—First church, Pomona, Cal., ministered to by C. R. Hudson, gave \$1,200 for foreign missions last year and \$600 for the work of the Southern California Missionary Society, besides gifts to the other branches of the national work. This church is promoting a campaign of "Standards of Efficiency for the Christian Home," among which standards are "Father, mother and children over twelve all Christians," "Daily family worship and grace at meals," and "Religious papers and missionary literature in the home."

—The church at Stockton, Calif., has purchased one of the best building lots in the city as a site for a new building. E. V. Stivers leads at Stockton.

—C. H. Hilton has received and accepted a call to Roseburg, Ore.

—East Side church, Portland, Ore., organized by A. L. Crim in November, 1915, now has a membership of over three hundred.

—The Milton, Ore., church dedicated its new \$31,000 building in January, George L. Snively and pastor F. A. Ross leading.

—J. Quincy Biggs is leaving the pastorate of Dean Avenue church, Spokane, Wash., to accept a call to First church, Great Falls, Mont.

—Granville Snell, mission superintendent of seventh district, Missouri, reports that the mid-winter meeting of the county presidents of the district will not be held at this season, as is usual.

—There were 163 accessions to the membership of First church, Chattanooga, Tenn., during 1917. This church became a living link jointly under the Foreign Society and the Christian Women's Board of Missions, supporting Edgar P. Johnson at Longa, Africa.

New Orleans

Coming South? Fine climate here. Write W. H. Allen, Minister, 6200 St. Charles Ave., or Henry Clay. Your church home is there, the "Bungalow" Church of Christ.

—J. A. Burns has left the work at Fort Madison, Ia., and is now leading at Woodbine, Ia.

—Leon V. Stiles, recently of Crookston, Minn., has entered upon a ministry at Cohasset.

—G. E. Prewitt, of Winchester, Ill., has accepted a call to Warrensburg, Mo., and will begin in his new field the middle of February.

—The ministers' union of Hannibal, Mo., gave a luncheon complimentary to George A. Campbell upon his leaving for St. Louis. Mr. Campbell was the oldest minister in point of service in the protestant churches of the city.

—Edgar D. Jones, of First church, Bloomington, Ill., will spend a month preaching in the Texas cantonments, beginning late in February.

—The Winfield, Kan., church has four "aims" for the next two years: An every member weekly pledge, a church paper in a hundred homes, the church a living link and supporting a minister or missionary.

—Central church, Lexington, Ky., led by Mark Collis, is planning to complete its \$125,000 building by the end of this year.

—Four churches of Madison county, Ind., are ministered to by young men who have gone out from Central church, Anderson, to which John W. Underwood ministers. This church now has four living links.

—W. F. Turner, of the northwest district, is with the Men and Millions Team in their two months' campaign through California, Oregon and Washington.

—E. F. Daugherty, for several very fruitful years pastor at First church, Vincennes, Ind., has accepted a call to First church, Los Angeles, Cal.

—Jacksonville, Tex., church recently lost its building by fire.

—Ford A. Ellis, recently of Travers City, Mich., is beginning his new work with the church at South Omaha, Neb., formerly ministered to by George L. Peters.

—At University church, Champaign, Ill., there were 354 accessions to the membership during 1917. S. E. Fisher is now in his sixteenth year at Champaign.

—E. J. Teagarden, after a twenty-eight years' ministry at Danbury, Conn., has resigned.

—J. T. Boone, leader at First church, Jacksonville, Fla., for the last nineteen years, has seen this church grow during that time from a membership of seventy-five to one of 1,200. The church property is now worth \$125,000.

—J. T. Watson, of Euclid Avenue church, Lynchburg, Va., will soon go to France for service under the Y. M. C. A.

—W. T. Fisher, of First church, Mason City, Ia., recently suffered a nervous breakdown, due partly to Mr. Fisher's labors in connection with the building of the magnificent new church home now under construction.

—N. H. Robertson reports that the Tuscola, Ill., congregation was donated a tract of timber for fuel use by a benevolent citizen of the town.

—Burris A. Jenkins, of Kansas City, Mo., addressed the joint session of the General Assembly of Kentucky, at the

state capitol, in Frankfort. Governor A. O. Stanley gave an address on "Old Glory" at First Church, Frankfort, on the evening of January 27. The pastor, Roger T. Nooe, spoke on "New Glory." A Father and Son banquet will be featured by the Frankfort church on February 12.

—E. B. Bourland, now of Carlisle, Ky., church, will begin his new service at Harrodsburg about March 1.

—C. A. Burton, of Ashland, Ill., recently called to Roanoke, Va., upon the insistence of the Ashland church has decided to remain in that field.

—The men's Bible class of the Downey Avenue church, Indianapolis, Ind., has contributed over \$600 to the work of the Red Cross, the Y. M. C. A. and similar philanthropies.

—Grandview church, Des Moines, has lifted its indebtedness and has money in the treasury.

—Jackson Street church, Muncie, Ind., led by F. E. Smith, contributed nearly \$5,000 to mission and benevolences during the past year. The church membership was increased by 238.

—Frank C. Huston, of Indianapolis, has been appointed to serve as chaplain of the 150th Field Artillery, U. S. A., and is now awaiting orders to join his regiment now in France—a part of the Rainbow Division. Mr. Huston has written a very effective "Soldiers' Hymn" dedicated "to all defenders of liberty everywhere."

—Stephen J. Corey, of the Foreign Society, reports that one of the encouraging features of the March offering campaign is that many ministers are volunteering to enlist every church in their counties for an offering to foreign missions. This plan was suggested by George A. Campbell at the Kansas City convention.

—H. J. Reynolds, of Boise City, Idaho, is engaged in a remarkable financial campaign—for that difficult territory. The church has been terribly handicapped by indebtedness of many thousands of dollars. In the current campaign Mr. Reynolds has easily raised over \$6,000 to be applied on this indebtedness and the mortgage.

—At the close of last year the Organ-Mell evangelistic company held a successful series of meetings at Jerome, in South Idaho, with 115 additions to the church there. This congregation had closed its doors several years ago. There is now a Sunday school of a hundred, and \$1,200 has been raised on the salary of the minister. The congregation has invited Mrs. Gertrude S. Harman to lead them.

—Charles E. Evans, of Edmonton, Alberta, Can., will begin a ministry at Idaho Falls, Ida., on February 20.

—B. O. Aylesworth, of Springfield, Ill., is preaching for the churches at Roodhouse, Independence and Glasgow, Illinois.

—W. H. Cannon, who is living on an Illinois farm in order to be near his aged mother, is preaching for the churches at Pleasant Hill and Nebo.

—O. C. Bolman, one of the Illinois dis-

trict evangelists, has recently stumbled upon four abandoned church buildings. Mr. Bolman writes that the convention of his district will be held this year at Jacksonville, the date being May 9, 10, instead of May 21, 22, as at first announced.

—The educational building of the church at Butler, Pa., has been completed and dedicated, and Miss Mabel O. McCurdy has been called as directress of religious education, reports Frank M. Field, pastor.

—E. H. Clifford, the new leader at Santa Clara Avenue, Dayton, O., reports an average contribution to missions for this new church of \$1.91 per member. Over \$600 has recently been pledged toward the indebtedness under which this church is laboring.

—Miss Ada L. Forster is supplying the pulpit of Portland Avenue church, Minneapolis, during the few months' absence of the pastor, S. G. Fisher, at Camp Kelly, San Antonio, Tex., in Y. M. C. A. work.

—Shirley R. Shaw reports eighty accessions to the membership at Red Bluff, Cal., church during the past four months. The active membership is now 347 as against 146 just eighteen months ago. Six of the high school girls of this membership have dedicated their lives to Christian service at home or abroad. The Red Bluff church is giving over twice as much money for benevolent purposes as last year.

—The Warsaw (Ind.) Daily Union uses each week an article on the week's Sunday school lesson written by Thos. Penn Ullom, Disciple union evangelist, living at Warsaw. Mr. Ullom believes that ministers should avail themselves of every opportunity to speak in behalf of religious education in the local press.

—G. N. Harness is now well established as pastor at First church, Loveland, Colo., having come to this field from Fort Morgan, Colo.

—Among the speakers on the program of dedication week—last week—at First church, Philadelphia, Pa., were Peter Ainslie, of Baltimore; Earle Wilfley, of Washington, D. C.; T. E. Winter, of Third church, Philadelphia, and the pastor at First, Irving S. Chenoweth. The new building is one of the most attractive homes among the Disciples of Pennsylvania.

—The Federal Council of Churches has prepared a pamphlet outlining "A Wartime Program for Local Churches." This may be obtained from the Council at 105 East 22d street, New York City.

—Central church, Spokane, Wash., where G. W. Knepper is pastor is styled in its weekly calendar "The Church of the Friendly Spirit."

—Claude J. Miller is giving a series of ten sermons on eschatology at Windsor, Colo.

—During the ten years' service of Clay Trusty at Seventh Street church, Indianapolis, there have been 1,318 accessions to the membership. Mr. Trusty has held eight of the evangelistic meetings during this period. A church college is an interesting feature of the work of this church.

—Charles M. Forster, of the Vacaville, Cal., church reports that his young people have organized a "Home Fires Young People's Society," with the purposes of "keeping the home fires burning" in the church and its organizations. They keep in touch with all the boys who have gone out to the camps and battle-lines from

the community. They also receive many letters from the enlisted men, and read books that have come out of the war, such as Hankey's "Student in Arms."

—Although without a minister for many months, Webber Street church, Urbana, Ill., reports 68 accessions to the membership during the last year. Among this number was C. M. Wright, who is the state evangelist for the district in which Urbana is included. A \$10,000 building has been dedicated and Guy L. Zerby secured as permanent pastor.

—Oren Orahood reports the close of a two weeks' meeting at Manzanola, Colo., with 39 accessions.

—M. C. Hutchinson, of First church, Fulton, Mo., left on January 15 for Y. M. C. A. work at Camp Doniphan, Fort Sill, Okla. His church granted him leave of absence.

—R. L. Cartwright has accepted a call to the work at Clinton, Ill., where he expects to begin his labors April 1. During his recent four years' labors at Chandler-ville there have been nearly 100 additions. Missionary offerings have been increased four-fold and the church debt has been reduced from \$7,000 to \$2,000.

—The congregation at Winfield, Kan., to which R. W. Gentry ministers, plans to build a parsonage as soon as the price of materials is reduced. A campaign at Winfield for an "every member pledge" was almost won, and a living link will probably be established in March.

—President Crossfield of Transylvania has been asked to hold a meeting at Ninth Street church, Washington, D. C., at the close of the Billy Sunday meeting in that city. George A. Miller leads at Ninth Street.

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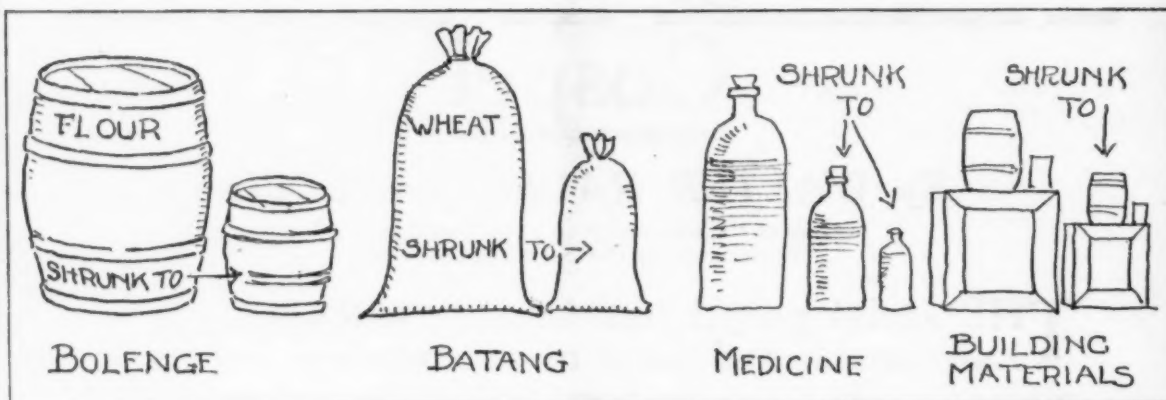
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The Dollar Which the Missionary Uses Has Shrunk Also



Flour at Bolenge, Africa, is \$40 a barrel when the missionaries can get it through the submarine zone.

Tibet is a long way from the battleline in France, but wheat has doubled in price there.

Germany formerly produced most of our medicines and hospital supplies. Now they cost from 100 per cent to 1000 per cent more.

Building materials have doubled in price on most of the mission fields.

Transport of supplies and travel of missionaries have gone up from 40 to 100 per cent.

The missionaries already on meager salaries are suffering severely but uncomplainingly.

It is necessary that the small stipends of some of the native evangelists be raised in order that they may live.

At the beginning of the war a dollar in our money would purchase two and one-half dollars of Chinese silver. Recently the exchange has gone as low as \$1.17. The difference in Chinese exchange alone will cost the Foreign Society \$25,000 this year.

The extra war expenditures of the Foreign Society this year will be more than \$50,000.

And besides the missionaries out of aching hearts are asking for an increase of \$140,000 over what they received last year, in order that they may hold the gains and make a little advance in the face of the most wonderful opportunities Christianity has ever experienced!

What Does This Mean?

It means that we must put the war time spirit into our missionary offerings, just as we have into army, Y. M. C. A. and Red Cross.

**Every circumstance compels us.
We must outdo every former record.**

**MAKE THE FIRST
SUNDAY IN MARCH A
GREAT DAY.**

The Foreign Christian Missionary Society,

**STEPHEN J. COREY,
BERT WILSON,
Secretaries.**

ISSUE 7